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THE

NEW JERUSALEM MAGAZINE.

No. CCCXXXV.

VOL. XXVIII.] JANUARY, 1856. [No. 7.

SERMON FROM MARK I. 15, AND JOHN VIII. 31, 32.

BY ABIEL SILVER.

"Repent ye, and believe the gospel." "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

OUR text comprises three things, — repentance, faith, and obedience. Repentance has relation to the will; faith, to the understanding; and obedience, to the action of man. These three things, in their united energy, are essential to man's regeneration.

Now, there are two kinds of faith, — a faith that is *blind*, and a faith that *sees;* a faith that is *dead*, and a faith that is *alive*. This blind faith has had many strong advocates among the learned theologians. They say it is because a thing cannot be understood, that it is matter of faith; for, say they, if we understood it, it would be matter of *knowledge*, and not matter of *faith*. Therefore, they say, we "must not try to understand the mysteries of godliness;" we "must not pry into the mysteries of the Trinity, the new birth, the fall, the resurrection," &c. These things, say they, belong to God only to know; forgetting that our Lord says, that *to his disciples* "it

shall be given to know the mysteries," and that the apostles were sent out to make them known.

Now, it is because this blind faith is the idea that generally occupies the mind of the community, as the faith of the Bible, that it is so difficult to present the idea of true Bible faith which sees. This idea of a blind faith must first be got out of the mind before the idea of true gospel faith can enter; for, so long as persons suppose that faith is a belief in something that cannot be understood, they will not receive any thing as matter of faith that rationally opens the eye of the mind, and leads them along, step by step, towards heaven. So long as they look upon faith as the sudden gift of God, and upon regeneration, or salvation, as the immediate result of that faith, and upon the whole matter as an incomprehensible mystery, it will be difficult to open in their minds the true eye of faith. I will therefore try to present, as clearly as I can, the distinction between a true and a false faith.

False faith proposes to give man salvation with his eyes closed: true faith gives it to him with his eyes open. False faith proposes to save men in the dark: true faith saves them in the light. False faith offers man salvation without labor: true faith tells him he must "work out his salvation." False faith first tells a man he is saved, and then tells him he must work the works of righteousness *because he is saved:* true faith tells him he is not saved, and that he must work the works of righteousness *in order to be saved.* False faith tells a man that the wedding garment by which he is to enter heaven is a garment of Christ's righteousness, put on, at the time of conversion, by an act of faith: true faith tells him that the wedding garment is to be wrought out by his own hands, in a life of obedience to the commandments, — Christ working in him by faith and love, and giving him the righteousness as he works it into the garment; so that it is Christ's righteousness, wrought out by faith, which "worketh by love, and purifieth the heart." False faith first makes clean the outside of the cup and platter by imputed righteousness, and then talks about cleansing the inside by sanctification: true faith first makes clean the inside of the cup and platter by the inwrought

righteousness of Christ, through repentance, faith, and obedience; and then the outside is clean also.

Now, these two kinds of faith are just as different in their nature as light and darkness; and so they must be in their influence upon mankind: for it is a universal law, that what a man really believes essential to his good, his happiness, will be the ruling motive of all his actions. For all men act with a view to what they believe to be their own good, whether they act from the love of God or the love of self. How important, then, that men be taught the true faith! Let us, then, appeal to the holy Word, and see which of these two faiths is gospel faith.

Those that have faith are called, in the Word, "children of the *light*." They that believe in Christ are said not to "walk in darkness, but to have the light of life." Christ came a "light into the world;" and that light comes into the mind through faith: for faith is a belief in the truth, and truth is light itself. A faith in any thing but the truth, then, would be dark and dead; while true gospel faith is truth in the understanding, rationally seen, felt, and acknowledged.

Again: the Bible represents persons without faith as *blind:* and teachers without faith are called "blind leaders of the blind;" and they are said to "both fall into the ditch." Now, it is the want of faith that makes a man spiritually blind; for the spiritual eye is the understanding. Faith is the true spiritual sight of that eye: truth is the light by which that sight is exercised. Where there is no truth, there can be no faith; for truth is the only light by which the eye of true faith can see. As well might the natural eye see without natural light, as the eye of faith without the light of truth. If faith, then, sees by the light of truth, it must *know* what it sees. There is no dark mystery, no blindness, no contradiction, where the light of truth is seen: it is the absence of truth that makes the mystery, the darkness, the blindness. And, surely, faith is good for nothing in the absence of truth; for, without a reception of the truth, a person cannot know whether what he believes be true or false. And this is lamentably the case with much of the faith of the present day, ac-

cording to the very ideas which many express of it; and they try to support those ideas from Paul's definition of faith, where he says, "We walk by faith, and not by sight." "Faith is the evidence of things not seen." Now, Paul here must allude to *natural* vision; for he cannot mean to say that faith is the evidence of things not spiritually seen, by the eye of faith, in the light of truth; for how is this *evidence* to be brought to the mind, if there is no exercise of the understanding, and no light of truth? "Faith," Paul says, "comes by hearing; and hearing, by the Word of God." Now, what does one hear that gives him faith? It must be the truth; and truth is no truth to the hearer, unless it be understood; and, if not understood, it cannot be any ground of faith. Paul's definition of faith has very much befogged the minds of many, when, with true instruction, it might have enlightened them; for what does Paul mean by faith's being "the *substance of things hoped for*"? He must mean that it is the *truth understood and loved;* for there is no other *substance* of things hoped for but *goodness* and *truth:* they are the very substance of heaven, and of all true happiness, both here and hereafter. Faith is *truth* in the mind united to *goodness.* There is no other saving faith: no other faith can possibly contain within it the very substance and elements of heaven. He who has true faith, has just so much of the kingdom of heaven in him as he has faith; and it is there in *substance.* What is the substance of a thing but the thing itself? But how, then, is "faith the substance of things *hoped for*"? Why, he who has true faith, has, to some extent, the light, and the love, and the joys of heaven in his soul; and he *hopes* to enjoy them more fully. It is because he sees and feels and loves them, that he can have hope. How can a man have hope of a thing of which he has no experimental knowledge? or how can he have the substance of a thing that he has not got? We have been so long accustomed to gaze at the dense veil which men have hung up between the substance of a thing and the thing itself, that darkness looks to many like the sublimity of wisdom. But the light of truth is now rending the veil; and

men will yet be able to give a clear "reason for the hope that is in them."

But our text commands us to "*repent* and believe." But what is effectual repentance? Under the present general education of the human mind on that subject, it is something not easily seen, nor easily explained; for they only who have experienced it can truly see it: and none, we think, see it in its fulness; because none, probably, are now so far advanced as not to have something still to repent of.

One reason why true repentance is so hard to be seen and taught at the present day, is because the great idea that generally pervades the human mind on the subject is, that, by being sorry for our *actual* transgressions, and repenting of them, God pardons the *penalty*. Now, this idea must be got out of the mind, before the Bible doctrine of repentance for the remission of sins can enter. We cannot see what repentance for the remission of sins is, so long as we suppose it is the pardon of the *penalty* for repenting of the *act*. *Sin* is an evil intention of the will: the *penalty* is the trouble and misery that must inevitably follow that evil intention, as its effect. The penalty of sin, therefore, must, in all cases, be borne by the sinner. And this penalty is, in reality, a blessing; because it may be the means, through the Spirit of truth, of bringing him to repentance of the sin: if not, it will have a tendency to keep him from greater evils. The selfish depravity of the soul is the sin: that sin *must* bring its punishment. The punishment is not the sin: the punishment cannot be remitted, while the selfish depravity remains. It is the removal only of the selfish depravity that can possibly suspend the punishment. The difficulty is, men are much more troubled about the *punishment* than about the *depravity;* and they would like to believe there is some way to avoid the punishment, without taking up the full cross against the operation of the depravity. But this will never do. The sin of a murder is the malice of the heart: that malice is the thing to be repented of, and put away. The doctrine of the remission of the *penalty* is man's doctrine: not one word about it in the Bible. The remission of the *sin* is God's doctrine: the

Bible is full of it. Man wants to get rid of the *penalty* of his sins: God wants him to get rid of the sins themselves. Man wants to remove the *consequences* of transgression: God wants to remove the *cause*.

Now, there are two kinds of repentance, — a *false* kind, and a *true*. One is founded on the love of self and the world; the other, on the love of God and the neighbor. One repents of his *acts* of cheating, stealing, &c., and still keeps the stolen property: the other repents of the *disposition* to cheat, steal, &c., and restores back the stolen property. The one who repents of the *act*, but keeps the property, still continues to cheat and repent; but the one who repents of the *disposition* to cheat, and gives back the property, cheats no more, because the cause is removed: he does not want his brother's property. Now, those who repent of the *acts* only, and keep the property, may be just as anxious and zealous in their religious exercises as the others, and perhaps more boisterous: for the passion of self-love is quite as strong as that of love to the neighbor; and it is much more prevalent at the present day among professors of religion, as well as others. Now, it is only where the love of the neighbor is equal to the love of self, that the full work of repentance has been done, and all the sins pardoned.

How rarely do we see that evidence of repentance, which repairs the injury a man has done to his neighbor, — which restores back the unlawful gain, and, if he has injured his reputation by slander or otherwise, acknowledges it to the world, that the man may have his fair standing again in society! Or, if he has done worse than this, if he has led his neighbor into dishonesty and vice, or has in any way tarnished the fair virtue of an immortal soul by his own wickedness, when do we see him go to the injured party, and, with humility and tears, confess the great injury he has done him, and there labor and strive to repair his injury by leading him back to purity and peace? These are among the first-fruits of true repentance. A person under true repentance will feel a much deeper sorrow for the injury he has done to a person's soul, than to his property.

Another reason why true repentance is so hard to be seen and practised, is because the prominent position that has been given to faith, has eclipsed repentance, and thrown it far back into the shade. In most of the commentaries of the day, repentance is made the mere fruits of faith. Faith is the great general that gets all the honors; while repentance, and charity, and the love of God, and a good life, and all the heavenly graces, are mere feathers and epaulets to decorate his body, — mere trophies of victory, won after the sinner had been justified and pardoned by faith alone. But the Bible doctrine is a very different thing; for it teaches that charity is greater than faith, and repentance before it: for it says, "Now abideth faith, hope, and charity; but the *greatest* of these is charity:" and our text commands us to "*repent* and *believe*." The very fact that John the Baptist came *before* the Lord, preaching "*repentance* for the remission of sins," shows plainly that we *must* repent, in order to have faith; for the Lord was the Word, which was coming as the divine truth into the mind, which gives faith. John came to prepare the way for the reception of that truth; and that preparation was repentance. The very first words of John were, "Repent, for the kingdom of heaven is at hand;" and the very first words of our Lord, when he commenced his public preaching, were, "Repent, for the kingdom of heaven is at hand." Of course, a man must first have truth enough in his understanding to show him evils to repent of; but that truth is not faith, till it comes into the heart, or is loved. It cannot be loved, till we cease to love the things it condemns. We can cease to love those things only by repentance.

Now, true faith brings into the mind and heart a true knowledge of the true God, in the love of him, which is eternal life. This can come in no other way than by repentance; for the Lord and his kingdom can come in only as our evils go out. Our evils can go out only as they are repented of to the degree that they are loathed and hated. When they are hated, they are no longer ours. Hatred separates them from our hearts, and they are gone. This is the true remission of sins. God, in his mercy and love, is all the while giving

faith as we progress, and is working with us; so that, when all our evils — every unkind, impure, and dishonest affection — are hated and put away, and the kingdom of righteousness and peace is established in their place, we need give ourselves no trouble about the penalty. The cause having been stopped, the effect must cease also. But it must be understood that this process can go on only as we carry it out in our lives, by "doing unto others as we would that they should do unto us." But this we are taught by the latter part of our text.

"Then said Jesus to those Jews who believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." This portion of our text is addressed to *believers;* and yet they are represented as not justified, nor pardoned. Their *faith* had not saved them; nor had they full knowledge of the truth. They had truth enough to point them in the way; and they believed in the Lord. And the Lord said to them, "If ye *continue* in my word, then are ye my disciples indeed." They were his disciples already *by faith;* but they were not his disciples *indeed,* nor were they freed from their sins: for the Lord tells them, that, to be freed from their sins, they must be his disciples *indeed.* But, if they were his disciples in *faith,* why were they not his disciples *indeed?* Because they were not his disciples in acts or ultimates; they had not yet done the deeds of faith; their faith had not yet worked "by love, and purified the heart;" they had not yet become "rooted and grounded in faith;" their faith was but just planted and beginning to germinate. Now, although they had faith, their sins were not remitted; because they had not yet "worked out their salvation with fear and trembling." They could not work out that salvation without faith; and the working out of that salvation is the remission of sins; for it is "God that worketh in us." They were not, then, regenerated on the first reception of faith. The truth is, their faith was given them as a means by which they could become regenerated; and that means, acted out, was, that they should *continue* in the Lord's Word; for, if they believed in him, they would believe what he said: they would, therefore, believe that they must con-

tinue in his Word, in order to know the truth, and be freed from their sins. Now, what is it to continue in the Lord's Word? It is nothing more nor less than to keep his commandments, because it is right. So the Lord says to us, "If ye would enter into life, keep the commandments." So he said to the believing Jews, "If ye continue in my word" — how long? As long as you live: the Lord fixed no limit to the time. Just so long, therefore, and so far, as there is any disposition left to break the commandments, just so far men are not fully Christ's disciples indeed, nor freed from their sins. "If ye continue in my word," then, until ye are fully washed and made clean; until ye have broken off from all your sins by righteousness; until ye bear my full image and likeness; until ye have grown up into the full stature of men in me; until ye love me with all your heart, and your neighbor as yourselves, — "then will ye be my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Now, what was the sum and substance of the faith of these believing Jews? This is an important question to settle; for these things were spoken and recorded by Jehovah himself, for our instruction. And it must be exceedingly important that we understand clearly what it was that these disciples believed, and what the Saviour taught them as the way to eternal life; for, most surely, the faith and life which would take them to heaven, will take us there also. Indeed, it must have been placed on record as the very way of life to all future regenerations. What, then, was the nature of their faith? A glance at the context will settle the question.

The Saviour was teaching them respecting the Father and himself; and the two verses next preceding our text read as follows: "And He that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him." We here see that their faith must have been, that Christ was the Son of God, and that the Father was not another being, away off somewhere else; but that the Father was *with* him and *in* him; and that he was acting *with* and *as* the Father, and doing

the Father's pleasure; so that the Father was *in him* as his will. This must have been their belief; for, in the very words that inspired them with faith, the Lord says, "He that *sent* me is *with* me: the Father hath not left me alone; for I do always those things that please him;" thus showing, that though the Father had sent him, yet that that did not imply *separation.* They therefore felt convinced that the Lord was God; and being convinced of this great truth, and feeling conscious that they were standing before the almighty God, who could read every thought and feeling of their souls, they saw, and deeply felt at the heart, their own nothingness, their own sinfulness, and their entire dependence upon him. They therefore yielded themselves up to the power and influence of his *living words,* and believed on him; and they believed on him as God himself. They looked to him, and nowhere else, for help; in his words they placed the most implicit and undoubting confidence; they felt that they were creatures of his hands, and that all their welfare and happiness depended upon him. We can draw no other conclusion from the facts before us: in fact, such is the nature and character of all true faith. All the instances of faith in Christ, recorded in the whole gospel, show that they believed in him, and trusted in him, as God; and surely that faith is good for nothing, that believes and trusts in any thing short of the "one only living and true God," and in him alone. Besides, it was this God that was promised them: they were looking for "the mighty God, the everlasting Father, the Prince of Peace." If, then, the faith of these believing Jews was a saving faith in Jesus Christ, it was certainly because they believed in him as God, — not as a part of God, but as "the only wise God, our Saviour," on whom alone they could depend; and that faith could be rendered saving only as they looked to him alone, and obeyed his Word. Faith becomes saving, when, in prayerful dependence upon the Lord, we resist temptations, and thus, through faith, purify the heart by obedience to the commandments; and we are never saved, till the work is done, the heart purified, and the commandments loved. For this reason the Lord says, "If ye continue in my word, then are ye my disciples

indeed; and ye shall know the truth, and the truth shall make you free."

Here the Lord makes an important distinction between theoretical and practical knowledge. These disciples had some faith, and they had truth in the understanding: but they had not yet practised that truth; and the Lord intimated to them that they did not know the truth. Now they had seen the truth; the Lord had showed it to them; they had felt enough of its power to begin to believe in it: but they had not yet cultivated it, and raised the fruits of righteousness from it, and thereby become practically acquainted with its nature and use. It was to them as a stranger, who had been favorably introduced to them, but of the depth of whose wisdom they were still ignorant. Now, to really know the truths of the commandments, we must cultivate a familiar and practical acquaintance with them. To do this, we must bring them into our house and family; take them with us wherever we go, and make them our constant companions and counsellors. To know the truth, we *must practise* it: there is no knowledge like practised knowledge. Theoretical knowledge, without being practised, is defective and surface knowledge to him who has it, however true it may be in itself: to him it is not clear, solid, and full. Truths, before they are practised, are fleeting things of the head; like a bird on the wing, they may soon be out of sight: but practice brings them into the heart, and gives them root and permanency. Truths merely seen in the head are not ours. To be ours, they must be *loved;* to be loved, they must be known; to be known, they must be practised. Nothing spiritual is ours, till we love it. To love the commandments, we must keep them. And it is only by a love of the commandments, that we can have a love of the Lord; and it is only by a love of the Lord, that we can be his disciples indeed; and it is only by being his disciples indeed, that we can know the truth; and it is only by a knowledge of the truth, that we can be freed from our sins.

The great light which our text thus sheds forth, teaches us clearly why religious knowledge has not kept pace with other sciences. It is not because it is not capable of greater pro-

gress and development than all other sciences; but because people have ceased to practise its precepts, by making salvation to depend upon faith alone. Now, no man can know the divine science of theology, and enter understandingly into its deep and sublime truths, unless he seeks a practical and experimental knowledge of its laws, — unless he tests the truth and excellency of every moral and religious rule by his own heart and life's experience: this is the only way to develop this divine science. "He that doeth the truth cometh to the light," saith our Lord. Now, what does he here mean? No man can do the truth till he sees it; but the fact is, before he practises it he sees it at a distance. But, by doing the truth, he cometh to the light; he experiences it. It becomes a light in himself; he is acquainted with it, and knows it. Besides, the divine truths are given for no other purpose than to be obeyed; and, when man sincerely yields to their influence, he finds that repentance and faith, and the love of God and the neighbor, are all operating in his soul together, and producing the tree of life. Repentance breaks up the fallow ground of the heart, and prepares it to receive the good seeds of faith. Love warms the soil; truth from the Word waters the plant; and daily repentance uproots the newly discovered vices, and keeps the soil stirred and fresh, so that the roots of the divine tree may spread and grow. This process goes on, till the heart becomes purified from every vice, and the full strength of all the affections goes into the tree of life; so that we love God with all the heart, and there is no love of sin left. This brings us back into the garden of Eden, with the tree of life in the midst; for it makes a garden of the mind. Before we commenced the cultivation, it was a wilderness; and the first thing we hear is the voice of John, crying, "Repent, for the kingdom of heaven is at hand." "Make straight in the wilderness a highway for your God."

MYSTERIES OF MEMORY.

[To those who are familiar with the doctrines of the New Church in respect to the spiritual world, and that which constitutes the book of life which will there be opened, the following statement, from the Rome "Daily Sentinel," will find ready credence. We copy from the "Christian Register;" and the antecedent editorial remarks, in regard to the memory, are one among the many gratifying evidences of the influence of the truths of the New Church beyond its own limits.]

THERE is proof, of a very decisive character, that no experiences of which the mind takes the slightest cognizance, from the earliest infancy to the most extreme old age, ever become obliterated from the internal structure of the soul, however impossible it may be to recall some of those experiences during our *ordinary* states of body and mind. This proposition, which is rendered extremely probable by an interior contemplation of the conscious nature of the soul, is confirmed and established by the numerous instances which might be cited, in which all the experiences of a whole life, however minute or long-forgotten, have been suddenly and almost simultaneously revived by some accident or other occurrence, which brought soul and body to the brink of a total separation.

A fact of this kind, which cannot be otherwise than intensely interesting to the psychologist, was not long since published in the Rome (N. Y.) "Daily Sentinel," whose editor vouches for its truth. It is to the effect, that, several years ago, A held a bond against B for several hundred dollars, having some time to run. When the bond became due, A made a diligent search for it among his papers; but it was not to be found. Knowing to a certainty that the bond had not been paid or otherwise legally disposed of, A concluded to frankly inform his neighbor B of its loss, and to rely on his sense of justice for his payment. But, to his surprise, when he informed him of the loss, B denied ever having given him such a bond, and strongly intimated a fraudulent design on his part in asserting that such a transaction had taken place

between them. Being unable to prove his claim, A was compelled to submit to the loss of the debt, and also to the charge of dishonorable intentions in urging the demand.

Years passed away, and the affair almost ceased to be thought of, when one day, while A was bathing in Charles River, he was seized with cramp, and came near drowning. After sinking and rising several times, he was seized by a friend and drawn to the shore, and carried home apparently lifeless. By the application of the usual remedies, however, he was restored; and, as soon as he gained sufficient strength, he went to the bookcase, found a book, and from between its leaves took out the identical bond which had so long been missing. He then stated, that, while drowning, and sinking, as he supposed, to rise no more, there suddenly stood before him, as it were in a picture, every act of his life, from his childhood to the moment that he sank beneath the waters; and among other acts was that of his placing that bond in a book, and laying it away in his bookcase. Armed with the long-lost document, found in this marvellous manner, the gentleman recovered his debt, with interest.

TRUSTING IN THE LORD.

"Though he slay me, yet will I trust in him."—Job, xiii. 15.

Although the Book of Job, from which this sentence is taken, does not constitute a part of the divinely inspired Word, yet it is a book written in a representative and significative style, intended to convey ideas of spiritual things, to which the sense of the literal narrative is subordinate, according to the mode of composition employed by the people of the ancient church. Such being its character, the thoughts which are suggested by its perusal may become profitable to ourselves, although it does not speak to us with divine authority. The passage here quoted is an expression of confidence in the divine mercy in the extremity of affliction.

In the three states of life and regeneration named in the

writings of the New Church, — natural, spiritual, and celestial, — the Lord and his government are regarded in very different lights; and the confidence felt in these states differs not only in degree, but in quality. Those who are in the celestial or heavenly state know that nothing really evil can befall them; for they know that they are safe in the protection of Infinite Mercy and Wisdom, and that no evil spirit is able to separate them from Him whom they love above all. Theirs is that perfect love which casteth out fear. The spiritual man knows that he must pass through many conflicts before he can attain to the rest of heaven, and his confidence is frequently disturbed by doubts and fears; yet he can understand that from the Lord there can come nothing but good, and that all he is permitted to suffer is from evil spirits, occasioned by the evils within himself. But the natural man, when he begins to acknowledge the Lord as the supreme Ruler and Disposer of events, is inclined to ascribe the evil as well as the good which befalls him equally to the agency of Divine Providence; for such is the outside appearance of the truth, that all things, even the smallest, are under its control. But he, too, still has his degree of confidence in Providence, when he acknowledges that all which the Lord does must be just and right; and especially when he learns to understand that in all things which the Lord does, or causes to be done, he has an end of mercy, — the eternal good of his creatures in view. It is from such a state of acknowledgment as this that the expression, "Though he slay me, yet will I trust in him," proceeds. In this state the Lord is looked upon as a kind father, who chastens for their good those whom he loves. They may even think of him as angry with them for their sins, if so be it lead to a hearty forsaking of them; and, when they have received faith in his mercy towards them, they can confidently trust, that, even though he seem about to slay them, it is only that which is sinful and evil in themselves which he would slay, and which they themselves ought most of all to desire that he should deliver them from.

The Lord commanded his disciples and followers that they should rejoice and be glad when they suffered persecutions,

because they should have a great reward in heaven. This promise was to them a satisfactory consolation in the trials and sufferings which they were called upon to bear for his sake; but it was not given them to see, with any distinctness, the particular use of these trials and persecutions, except in so far as they served for the confirmation of their faith in him, and for the exercise of their patience, forbearance, and other Christian virtues. They were instructed that the kingdom of heaven must be entered through much tribulation; but while their minds, in thinking of this instruction, were chiefly led to rest in the idea of persecution from unbelievers, false brethren, or other external trials, they were not yet ready fully to understand the use of afflictions. All are not required, as most of them were, to pass through severe external trials, and even to give up their lives in the cause of truth, in order to enter the kingdom of heaven: yet all are required to suffer spiritual trials, internal combats, and tribulations; because it is by means of these that the inward affections are loosened from their grasp on worldly things, and the mind is led to see its own constant tendency towards self and evil, and away from the Lord and heaven, and therefore to desire and seek deliverance from this state, by a steadfast shunning of the evils of thought and will, as well as of action, of which it finds itself guilty. The external persecutions and martyrdoms to which the early Christians were subject correspond to the spiritual trials, and the inward renunciation of the life of self, which must be suffered by those who are spiritually born again. When the Lord is speaking, in the literal sense of his gospel, of the persecutions which his followers must suffer, and were at that time called to suffer, at the hands of their heathen rulers and enemies, he is speaking, in the internal sense, of the inward trials and temptations which those who are to be regenerated must suffer from the infestations of evil spirits.

The foundations of Christian life were to be laid in the very earth, or lowest plane of the natural mind. Hence it seems to have been necessary, that, at first, a strictly literal observance of several precepts should have been required, which was no longer important when this ultimate foundation of simple obe-

dience was securely laid. Men were, at that time, called literally to renounce their worldly possessions for the Lord's sake, and to follow him about in his homeless wanderings. When his disciples and followers had learned to make this literal renunciation of the world, they, and those who followed them, could then learn to make a more interior renunciation of the world; that is to say, the renouncing of the selfish use of it. But, had not the literal renunciation of it at first been made, there would have been lacking in the Christian heaven those in whom the regenerated opposite of the love of the world, as it exists in the lowest plane of the natural mind, is the prevailing principle, and whose influx will therefore be into whatever good there may be in this part of the mind with men on earth. Thus, also, the act of giving up the natural life for the sake of the Lord, which many of the first disciples were obliged to do, was the literal ultimate corresponding to inward self-denial; and from those, who thus gave up their life in the world for religion's sake, there comes an influx of strength into the external mind of those who are disposed to perform the work of inward self-denial; so that the external mind is aided, in co-operating with and protecting the internal mind in this work, without the necessity of performing a similar literal act. The disciples had faith in the Lord's promise, that it would be far better for them thus to give up their natural life, and to receive thereafter blessed eternal life. The death of the body appears to the natural man to be the greatest evil he can suffer; for with it he loses all that is dear to him, — all of which he knows any thing. Hence, when it is said, "Though he slay me, yet will I trust in him," the utmost degree of confidence in the Divine Providence is expressed which is capable of being felt and exercised by the natural mind. But that which the natural mind or man counts as loss, the spiritual man calls gain; and, so long as the love of the natural man is wholly devoted to himself and the world, he must necessarily suffer loss, in order that the spiritual man may find gain: he must suffer the death of his unregenerate affections, in order that the spiritual man may live.

But though it is distinctly shown to us that we must thus

pass through tribulations before we can enter the kingdom of heaven, and the reason why it is so is made intelligible to us, yet it is not given us, when we are suffering affliction, to see what the particular use of that affliction is. It may very often seem to us that it cannot be of any use to us, and we may imagine that something very different from it would be more useful for us. It is permitted that we should be left in this ignorance, and that such thoughts and feelings should arise in our minds, in order that we may be led to humble ourselves before the Lord; to confess from the heart our inability to understand what is good for us, or to lead ourselves in the right way, and to acknowledge his infinite wisdom and mercy as altogether worthy of our highest confidence, as respects what he permits us to suffer, as well as what he gives us to enjoy. When we have passed safely and victoriously through these states of darkness and temptation, freely giving up our own efforts to lead and guide ourselves, we may then, when we look back and remember the forty years in which the Lord has led us through the wilderness, — we may then sometimes see why he has suffered us thus to hunger and thirst in the desert; and we shall surely see that we have become, though it may be but in a small degree, wiser and better for having thus followed our good Shepherd through the valley of the shadow of death.

D. H. H.

APPLICATION OF CERTAIN PRINCIPLES OF SWEDENBORG TO THE INTERPRETATION OF GOSPEL-NARRATIVES.

No. 3.

From the Preliminary Extracts from the writings, of which our first number was composed,* it appeared, that, while the land of Canaan, as a whole, represented the church as a whole, its three several provinces represented the church in as many aspects; and the various localities in each, some particular principle or state of the same. As the glorification of our Lord

* See this Magazine for July, pp. 10–16.

was effected successively by temptations, it was also inferred, from other principles there laid down, that its progress, and, in a lower degree, the regeneration of man, was indicated by his various changes of place. We also learned that this progress, in its various stages, was marked by degrees, either continuous or discrete. And it is still further asserted, "that there are similar degrees in all and every thing of the Word." On presenting in tabular form the several stages of our Lord in his journeyings throughout those provinces or on their borders, as they stand in the record, and applying the principle just stated, its verification appeared in the fact that he was found to have visited the same place thrice, or three places the same in kind, or that the same place was approached by three successive stages, or other exemplifications of its truth. The fact thus nakedly stated may be regarded by the literalist as simply curious; but if the reader will gather from the writings of Swedenborg the representative meaning or significance of these several localities, both his pleasure and profit, in the perusal of the gospel histories, will be much enhanced.

It was further intimated, that the operation of this law might be traced in other of the gospel narratives; and this, in continuation, we will proceed to show.

If we examine the catalogue of the *miracles* of our Lord, we shall find that they naturally fall into some twenty classes; and, in nearly every one, that *three* miracles were wrought, the same in kind if differing in degree, although these gradations are more apparent in some than in others. In determining the order in which these classes should succeed, in the following table, it seemed natural, after stating the instances in which his mission was authenticated by a voice from heaven, that we should present the miracles which displayed his creative power and command over the three kingdoms of nature; and, for the rest, to follow the indications of Scripture itself. Thus we read in Matthew: "When the even was come, they brought unto him many that were possessed with devils; and he *cast out the spirits* with his word, and *healed* all that were sick" (viii. 16). And again, in answer to the inquiry of John through his disciples, our Lord himself said, "Go and

show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (xi. 4, 5). We scarcely need to add, that here also, if the spiritual sense of each of these miracles be traced within that of the letter, the reader will derive additional benefit from both.

TABLE III.

The Miracles of our Lord arranged in Trines.

1. Our Lord's mission thrice acknowledged by a voice from heaven: 1. At his baptism (Matt. iii. 17, Mark i. 11, Luke iii. 22); 2. At his transfiguration (Matt. xvii. 5, Mark ix. 7, Luke ix. 35); 3. Before his final glorification (John xii. 28, 30, comp. xvii. 4, xix. 30, and Matt. xxviii. 18).
2. Displays of creative power: 1. Water made wine (John ii. 1–11); 2. Five thousand fed (Matt. xiv. 15–21, Mark vi. 35–44, Luke ix. 12–17, John vi. 5–14); 3. Four thousand fed (Matt. xv. 32–38, Mark viii. 1–9).
3. His power over inanimate nature proved: 1. The tempest stilled (Matt. viii. 23–27, Mark iv. 36–41, Luke viii. 22–25); 2. He walks on the sea (Matt. xiv. 25, Mark vi. 48–50, John vi. 19); 3. The ship is immediately at land (John vi. 21).
4. 1. A parable: "*Every* plant which my heavenly Father hath not planted shall be rooted up" (Matt. xv. 13); 2. The parable of "the *barren fig-tree*" (Luke xiii. 6–10); 3. A miracle: The barren fig-tree withered (Matt. xxi. 18–22, Mark xi. 12–14, 20–22).
5. The animals obey him: 1. A miraculous draught of fishes (Luke v. 11); 2. A fish taken with the tribute-money (Matt. xvii. 24–27); 3. A miraculous draught of fishes after his resurrection (John xxi. 3–11).

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6. 1. An *unclean spirit cast out* (Mark i. 23–27, Luke iv. 33–36); 2. *Many* such exorcised (Matt. viii. 16, Mark iii. 11, Luke iv. 41); 3. A *legion* of unclean spirits expelled (Matt. viii. 28–32, Mark v. 1–17, Luke viii. 26–39).
7. 1. A *dumb* demoniac cured (Matt. ix. 32, 33, Luke xi. 14); 2. A blind *and dumb* demoniac restored (Matt. xii. 22); 3. A deaf and *dumb* lunatic (Matt. xvii. 14–21, Mark ix. 14–29, Luke ix. 37–42).
8. Demons expelled from Mary of Magdala; Joanna, wife of Chuza, Herod's steward; and Susanna (Luke viii. 2, 3).
9. *Healing*, — first, without being present: 1. The centurion's *servant* (Matt. viii. 5–13, Luke vii. 1–10); 2. The nobleman's *son* (John iv. 46–54); 3. The Syro-Phenician woman's *daughter* (Matt. xv. 21–28, Mark vii. 24–30).

10. Second, by the word of command: 1. (*a*) The paralytic (Matt. ix. 2–9, Mark ii. 3–12, Luke v. 18–26); * (*b*) The withered hand (Matt. xii. 10–13, Mark iii. 1–5, Luke vi. 6–10), [both in Galilee]; * 2. The dropsy (Luke xiv. 1–3), [in Perea]; 3. The impotent man at the Pool of Bethesda (John iii. 1–15), [in Judea].

11. Third, by *touching*: 1. Peter's wife's mother (Matt. viii. 14, 15, Mark i. 30, 31, Luke iv. 38, 39); 2. The issue of blood (Matt. ix. 20–22, Mark v. 24–34, Luke viii. 43–48); 3. The *infirm* woman (Luke xiii. 11–17).

12. 1. A *blind* man restored (Mark viii. 22–26); 2. Two blind men (Matt ix. 27–31); 3. A blind and dumb demoniac (Matt. xii. 22), [all in Galilee].

13. 1. *Blind* Bartimeus cured (Matt. xx. 30–34, Mark x. 46–52, Luke xxviii. 35–43); 2. One blind from his birth (John ix. 1–7); 3. *Many blind* and lame in the temple (Matt. xxi. 14), [all in Judea].

14. 1. The *lame* restored (Matt. xi. 5, comp. Luke vii. 22), [in Galilee]; 2. Again, *many lame* in a mountain near the Sea of Galilee (Matt. xv. 30), [beyond Jordan]; 3. The blind and the *lame* in the temple, as above stated (Matt. xxi. 14), [in Judea].

15. 1. The *leper* cleansed (Matt. viii. 2–4, Mark i. 40–45, Luke v. 12–14), [in Galilee]; 2. Ten lepers (Luke xvii. 11–18), [in Samaria]; 3. Simon the leper, of Bethany, whom it is fair to presume he had healed (Matt. xxvi. 6, Mark xiv. 3), [in Judea].

16. 1. One *deaf* and a stammerer cured (Mark vii. 32–34); 2. One deaf, dumb, and a lunatic (Mark ix. 14–29); 3. Malchus's ear restored (Luke xxii. 50, 51).

17. His going throughout Galilee, preaching, *healing*, and *casting out evil spirits*, thrice stated: 1. Throughout *all* Galilee (Matt. iv. 23, Mark i. 39); 2. About all the cities and villages (Matt. ix. 35); 3. In the cities (Matt. xi. 1, 4, 5, and Luke vii. 21, comp. viii. 1).

18. *Many* healed, some by mere *touch*, as, 1. Near the sea (Mark iii. 10); 2. Near the mountain (Luke vi. 19); 3. On his return over the lake (Matt. xiv. 36, Mark vi. 56).

19. *Many* diseased *brought to him* from divers cities and provinces; stated generally, Matt. iv. 24. A still more general statement concerning his "miracles" in Judea † (John ii. 23).

First series: 1. To Capernaum at even (Matt. viii. 16, Mark i. 32–34, Luke iv. 40); 2. Away from thence near the Sea of Galilee (Matt. xii. 15, Mark iii. 10, 12); 3. In a desert place beyond (Matt. xiv. 14, Luke ix. 11).

* Both of these miracles were wrought in Galilee; but the first malady, being an affection of the nervous system, and significant of disorder in the intellectual faculties, would appear to have been more deep-seated than the other, which denoted a suspension of the *active* powers, both moral and physical; and thus may they severally refer to the degrees termed "spiritual-natural" and "natural."

† It may also be observed, that John, the scene of whose narrative alternates between Galilee and Judea, records *six* special miracles, and no more, as having occurred in the former province; viz.: *Three* on land, — water made wine, feeding five thousand, healing the nobleman's son; and three on the water, — walking on the sea, the ship immediately at land, miraculous draught of fishes after the resurrection; and but *three* in Judea, — healing the impotent man at the Pool of Bethesda, the one born blind, and raising Lazarus from the dead.

Second series: 1. To a mountain near the Sea of Galilee (Matt. xv. 30); 2. Beyond Jordan (Matt. xix. 2); 3. To the temple (Matt. xxi. 14).

20. 1. The daughter of Jairus raised (Matt. ix. 18–26, Mark v. 22–42, Luke viii. 41–56); 2. The widow's son, of Nain * (Luke vii. 11–18); 3. Lazarus (John xi.).

21. Three cities of Galilee referred to generally as having been the scenes of his miracles: 1. Nazareth (Matt. xiii. 54, 58, Mark vi. 1–6); 2. Chorazin and Bethsaida as one (Matt. xi. 20–22); 3. Capernaum (ib. v. 23).

N. F. C.

A DISSERTATION "ON THE EVIDENCE FROM THE LIGHT OF NATURE OF A FUTURE RETRIBUTION."

Read by Sampson Reed, before the Theological School in Cambridge, in the year 1820.

[It is probably known to a portion of our readers, that a small number of persons who had become receivers of the heavenly doctrines, or were interested in them, after having graduated at Harvard University in the year 1818, became members of the theological school connected with that institution.

It has been the custom of the school, at the close of each collegiate year, to have an anniversary meeting, attended by the government of the college and the friends of the institution; at which, dissertations have been read by the students, on subjects assigned by the professors who presided over it. The following dissertation, which the writer has recently met with among his papers, was read on one of those occasions, as is supposed, in the year 1820; and is now printed, not so much for any merits of its own, as from the impression that it may possess some historical interest. There are at present but few of the New Church who have any knowledge of its condition in those days; and it is difficult for others to form any adequate conception of the darkness and prejudice which then prevailed in regard to it. The New Church, as yet, doubtless performs the uses of a spiritual mother very imperfectly; but those, whose memory extends to a period when organized societies of this church could hardly be said to exist in the country, will know how to appreciate these uses, though imperfectly performed, and to see and acknowledge in them a most merciful and watchful Providence.]

Nothing, I think, can be more revolting to the truly religious mind than the ideas which are often annexed to the words, "natural" and "revealed truth." By "natural truth," men mean whatever has its foundation in the nature of things;

* This is the *third* instance recorded in Scripture, in which a youth, "the only son of his mother," is raised from the dead. The other two are related in the Old Testament. The son of the widow of Zarephath and that of the woman of Shunam were raised; the former by the great prophet Elijah, the latter by Elisha. 1 Kings xvii. 12–24, 2 Kings iv. 14–37.

whatever seems reasonable; in fine, whatever is true. By "revealed truth," they mean so much of revelation as seems to them dark, mysterious, without reason, or absurd. But there is no such thing. This is the worst of plagiarism, — plagiarism from God; it is the worst of sacrilege, — the theft of truth. Yet why do I say the theft of truth? for truths perish as they are torn from the Word of God, like branches cleft by lightning from the tree of life. It is necessary, in order to constitute truth, that it have relation to God; that it regard him as its centre, as light regards the sun. But this is the case with no natural truth; or, in other words, there is no natural truth.

All the errors which have deluged, and still deluge, the world, might be traced to the separation of truth and goodness. "What God hath joined together let not man put asunder." The will has been cut asunder from the understanding; thought has been made the essence of the soul; and selfishness the basis of morality. Evil is the source of error; for God is the source of truth.

A revelation supposes the separation of truth and goodness; for, had men never ceased "to do the will of God," they never could have ceased "to know of the doctrines." Who cannot see that God does every thing from the love of being useful, and that the *manner* in which he acts is truth; consequently, that truth proceeds from love? A description of this world, for instance, is truth; but if God made this world as it is from love, then truth proceeds from love. So with man: his thoughts rise from his feelings; and when there is any thing besides goodness, or the love of being useful, in his will, it is natural that there should be something besides truth in his understanding. Now, men call those sentiments natural, which are in agreement with the natural condition of their minds. There are no parts of the Bible which might not seem natural to some states of mind; but since all the parts, in the literal sense, are natural to no one state of mind, we readily perceive the origin of the distinction between natural and revealed truth. It is evident that all men's errors are from what they call the light of nature; and so much of the Bible is apparently,

though not really, the light of nature, as coincides with the state of a man's mind. Thus, for instance, the light of nature would have taught the Jew, if he were not too sensual to reason, some such propositions as these: God is full of wrath against the wicked; sacrifices will appease his anger; he loves the sons of Jacob, and hates the heathen; whereas, to a person in a different state of mind, these things appear to be peculiar to revelation, and permitted in the literal sense, because men were so depraved that it was necessary to meliorate their condition by things in themselves false, rather than by any positive truths. So the Christian often calls what relates to the subject of redemption "revealed religion," because in his state of mind it seems to be something out of the common course of nature; whereas, if other truths had produced their proper effect on his mind, he might see how God here, as in every other instance, acts from the love of being useful to mankind: he might see distinctly what obstacles were in the way of the salvation of men, and how these were removed as naturally as any cause produces its corresponding effect.

The Word of God presents a mirror, which reflects the human mind in its several stages of improvement, though always one degree more perfect than it really is; or, in other words, the truths communicated, and the commandments given, invariably have a tendency to elevate, or are of a higher order than would be obtained if the mind were left to itself. Thus we find that that *holy* people, the Jews, who are so celebrated for preserving the knowledge of the one true God, had an almost irresistible tendency to worship a golden calf; and an earthly Canaan was a heaven for them. So Christians in the New Testament have hell presented to them under the grossest possible form, — that is, "fire and brimstone;" for even this representation is preferable to what the light of nature would have taught them, — for that is nothing.

Nor has the human mind now attained to an eminence from which it is able to look down upon the Word of God, to form its own laws, and discover its own truth. We have not the least reason to suppose that the mind is naturally what it should be; and so far as it is not, so far is it incapacitated for

the discovery of religious truth. There is a fall, — a rational, but a serious fall. Look at the savage, and doubt it. He flies like the beast of the field from all signs of cultivation, as if naturally desirous of finding some spot which shall present an appearance corresponding with the state of his own mind. He finds that spot only in the desert. Look at Christianity, and doubt it. Most surely, "the Word has a vesture dipped in blood." From the beginning it was not so. God did not create men savages, as if to ascertain by experiment whether they could extricate themselves from their condition. Nor are those external rites and ceremonies, which hang round the human mind in its most sensual and depraved state, entirely its own productions. Here is not the beginning, but the end, of religion; here are not the first energies of the infant intellect, reaching with its tendrils to the tree of knowledge, but the distorted form and skeleton of what once had life. Here the philosophy of the mind ceases to be cultivated; consciousness seems almost lost in thought, and thought in sensation. The human soul can no longer give any account of itself; for it has not light enough to make its darkness visible.

Could we draw the laws of mind from a being in a savage state, how extremely limited must be their application! Is it certain that we have attained to a condition so elevated that we are not liable to draw, from our own souls, laws which God never imposed? The modern philosophy of the human mind can be nothing more than an account of its present condition. How far that condition is what it once was, and what it should be, is yet to be determined. Could the Saxons have philosophized, they might have concluded from the state of their minds that heaven and hell did not exist, — that the soul was material, and expired with the body. Modern philosophers conclude, from theirs, that the soul is "without form, and void;" and profess to believe its immortality, after they have given it the death-blow of annihilation. So Priestley undoubtedly speaks the sentiments of all who are disposed to treat the Word of God as he did, when, with all the grossness of one who had lived on the surface of matter, he defends the doctrine of materialism. There is nothing strange in it;

for if, as his friends acknowledge, "there was no part of the Bible which he would not strike out if it came in the way of his system," it is absolutely impossible, in the nature of things, that his system should be true. In fine, if that was his disposition, the circumstance that he believed such and such religious sentiments is proof absolute that they were false.

Thus it is that mercy and wisdom have provided, that what is evil in the will should be united with what is false in the understanding; and what is good in the will, with what is true in the understanding; or that a man's ability to perceive truth should ever depend on his character. Nor does the Lord permit what men call reason to divide what he has united; for, were it not for this provision, "all would be over with men."

God having, as was said, from the love of being useful, created all things, men, attempting to discover the manner of his creation under the influence of self-love, fell into the grossest errors; for self-love, being diametrically opposite to God's love, must be opposite in its effects. Thus, for instance, God, making this material system for use, put the sun in the centre: men, in whom self-love was most interior, contriving it for themselves, put the earth in the centre. So selfishness in man has even ascribed the beauties of creation to selfishness in God. Men have struggled with their Maker at every pass. There is no truth that has not been falsified; no, not one. Thus self-love was the origin of the erroneous theories in ancient philosophy; but modern philosophers, learning something from experience, and possibly taking something from their ambition, instead of having recourse to the Word of God, that their hearts might be purified, and thus become mediums of truth instead of error, have often professed, and undoubtedly sincerely endeavored, to put their hearts out of the question, and to be governed exclusively by their reason. Hence they profess to be conversant merely with effects; to discover no cause; to invent no theory. A phenomenon is explained by referring it to a class of phenomena. Thus the tendency of the moon to the earth is accounted for by referring it to gravitation. One thing is explained by classing it with something with which we are so familiar that it seems to need no explanation. This

is effected principally by means of association; and that to which reference is made is usually somewhat with which we were familiar at a period too early to ask its cause.

The mind of the child is not accustomed to look beyond the ultimate fact. It is satisfied with the effect. It is impossible to determine how early it discovers that every effect requires a cause; and, before this period, it must rest with a degree of security and satisfaction on a phenomenon to which it must ever afterwards be a stranger. It is the tendency of this philosophy to transfer those feelings, with which we view facts in our infancy, to such as are discovered in later periods of life; and thus, since it professes to give no cause, it explains the fact, by exterminating from the mind the desire of an explanation. In this manner, it sometimes gives rise to real errors.

Some theologians, thinking this a goodly contrivance by which they can discover truth and save their sins, are fain to be introducing it into religion. But this can never be effected. In religion, reason has ever been, and ever will be, in subjection to higher principles. A man's reason is here useful, so far as, and no further than, he obeys in his heart the commandments of God. For what is the reason of devils useful but to confirm themselves in atheism? Who does not know that the conclusion is ever first in the mind, and of course is suggested by something above reason? Hence it is that the theories now existing in Christianity are more numerous, more absurd, and more pernicious, than those of any previous time. It may be remarked further, that reasoning under the influence of self-love, in religion, is of the most dangerous and fatal tendency. It increases men's pride and ambition; for they say, "The river is mine, and I have made it;" and this closes the interiors of their mind to the perception of truth. It consumes that living principle of truth, humility. It resembles the flame occasioned by a conflagration on the earth. It may cast some lustre on surrounding objects, and your children may rejoice in the light; but it throws a deathlike glare over the regions of the sky; and the birds of heaven fall into it, and are consumed.

There are two states of mind in which reasoning is not necessary. So far as men do the will of God, so far they will perceive truth as it is. So far as a man is obedient to the com-

mandments, so far the truth becomes, as it were, a part of him; and he has only to compare a proposition with himself, to see whether it be of the same, or of an opposite, character. "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." The sentiments of the savage, also, are the unrestrained productions of his heart. Revelation here finds men naked as they were naked in the garden of Eden; but it is not the nakedness of innocence, but the nakedness of guilt. As it contains truths which oppose their life, it excites their doubts, and sets them to reasoning; and the conclusions established they have ever been calling the light of nature.

Thus it is that there are no sentiments whatever, notwithstanding reason, which are not natural, and which will not exist in some states of the mind. The Word of God can alone produce that state in which truth will be natural. It would not be difficult to trace the mind and its natural sentiments, from the state in which it uses an orrery in religion, if I may be allowed the expression, to its present condition. There is one state that believes that the burning of incense will appease the anger of God; another that hopes that the prayers of Mary, or the saints, or themselves, may change his intentions. Some have believed in transubstantiation; others, in regeneration by baptism. Some have expected that the happiness of heaven would consist in drinking liquor from the skulls of their enemies; others have looked for theirs from a view of their own condition in relation to that of the non-elect. Some have looked for hell in the bowels of the burning mountains; others, in the conflagration of the world. Some have expected to travel on the rainbow to heaven; others have looked for only a temporary elevation into the clouds till the wicked should be burned up with the earth. Religion has sometimes driven men into the ground, and sometimes raised them into the clouds. It has sent some pilgrims to the Holy Land, and others to the tomb of Mahomet. It will produce some effect; and that effect has ever been moulded by the peculiarities of the mind. If the proper current be clogged, the stream will find out another.

For myself, I am sick of the light of nature, and turn with eagerness to that of God. The Bible is the Word of God, and must be holy: it is the inspiration of the Almighty, and will give us understanding. When God becomes an author, what are we to expect? Sure, not merely that there is nothing false or erroneous in his revelation: we might look for that from the pen of a child. We are not to suppose that he made only a few additions or alterations to the efforts of genius: it is not for Infinite Wisdom merely to examine the proof-sheet. We are not to look for a revelation calculated principally to exercise our ingenuity in accounting for its existence, or to impose new difficulties in the discovery of truth. We are to suppose that God will infuse his spirit into his Word; that it will be the form of his love, which is wisdom; that it will be, what it professes to be, God; that it will be as much superior to human composition as nature is to art; that it shall contain truths which shall lay open and make bare the soul to its very centre, for the soul needs opening to its centre; that it shall open the communication with Heaven, which can be clogged by nothing but what is evil in the will or false in the understanding.

We cannot read the writings of a man without being acquainted with the feelings of the author. What powers of resistance, what hardihood of feeling, what energy of selfishness, must he possess who is not touched with the Word of God! Yet some, when the Word has raised them so far above the earth that they are able to see it, ask no further assistance. It seems as if they would draw the laws of Divine Wisdom from the spot of ground they stand on, and the worms that crawl in it, rather than come to the Lord, who would "gently lead them by fountains of living waters." To some, truth seems to derive its distinguishing features from the circumstance of its being their own invention. But such persons do not know what truth is. They are not permitted thus to pollute its purity. It is not truth they are embracing: they are hugging the forms of their own selfishness.

(To be continued.)

REMARKS UPON ISAIAH LXV. 1,

Translated in our common version of the Bible, "I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name."

In common with many others, perhaps most others who have had a definite impression on the subject, I have supposed that this passage relates to the establishment of the church among the Gentiles. That it has been supposed to relate to this by those who have studied the Scriptures, heretofore, appears strikingly from two facts: First, that, in the statement of the supposed contents prefixed to the chapter in some editions, ver. 1 is said to relate to "the calling of the Gentiles;" second, that the references placed in the margin are to passages in the Epistles of Paul, where he is speaking of the calling of the Gentiles. Indeed, Paul himself (Rom. x. 20) refers to this very place in a manner which shows that he regarded it as relating to the calling of the Gentiles. His words are these: "But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people" (20, 21).

Recently, while I was thinking of the establishment of the church among the Gentiles, this passage occurred to me; but I was much surprised, on turning to "The Summary Exposition of the Internal Sense of the Prophets and Psalms," to find that Swedenborg did not explain the passage as referring to the New Church among the Gentiles at all, but as referring entirely to those who are in evils of life, by whom the Lord is rejected. His words are these: "Chap. lxv. That the Lord had been present with those who are against him, who are in direful loves of the false and evil, and who reject him" (ver. 1–5).

On learning this, the query arose in my mind, whether our common translation gives the idea of the original in the best manner. Not feeling myself sufficiently acquainted with the Hebrew to decide this question, I requested a friend in the city,

to whom I happened about that time to be writing, to consult two gentlemen whom I mentioned by name, who are excellent Hebrew scholars, and also successful students of the doctrines of the New Church, in regard to the translation of the passage under consideration. Very soon afterwards, I received the following communication from one of the gentlemen above referred to: —

"Mr. ——.

"Dear Sir, —— has referred to me your question with regard to the first verse of the sixty-fifth chapter of Isaiah. I should translate it literally thus: 'I have listened to those that asked not; I have been found by those that sought me not: I have said, Behold me, behold me, to a nation not called by my name.'

"Or, for the sake of bringing out the sense more clearly, it might be translated *less literally* thus: 'I have *given ear* to those that petitioned not; I have been *obtained* by those that *yearned not* for me: I have said, *Here am I, here am I*, to a nation not *named with my name.*'

"The two expressions in each clause exactly correspond to each other. Thus, when man asks or petitions, the Lord listens, or gives ear; when man yearns and seeks, the Lord is found and obtained (or received); when man is *named with the name of the Lord*, He is present with him, and is manifested before him. Hence the meaning of the whole passage appears very plainly to be as Swedenborg says, that all that the Lord can do is done, but that there is no reciprocity and reception on the part of man.

"Very respectfully yours,

"—— ——.

"Sept. 28, 1855."

It will be observed that the verbs, "am sought," and "am found," in our translation, are to be understood as relating wholly to the action or state on the part of the Lord, and not at all as implying any action on the part of man. One of these, in the translation above given, is rendered in the active ("have listened") instead of the passive form. The verb, which is rendered "am found" in our version, is in a similar form to that which is rendered "am sought," and consequently must be similarly understood.

It will thus be seen that the first verse of this chapter is of a similar tenor to the second: "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts." J. P.

NEW-CHURCH PREACHING.

We cannot doubt that the great means by which the church is to be established, and prosper, is a well-ordered ministry. Without this, the ordinances cannot be properly administered; and, without these, there can be no church.

Swedenborg says, "With respect to priests, their duty is to teach men the way to heaven, and likewise to lead them therein. They are to teach according to the doctrine of the church, which is derived from the Word of God, and to lead them to live according to that doctrine. Priests, or ministers, who teach the doctrine of truth, and lead their flocks thereby to goodness of life, and so to the Lord, are the good shepherds spoken of in the Word; but they who only teach, and do not lead to goodness of life, and so to the Lord, are the bad shepherds."

It is evident that goodness of life should be the great object of the priest in all his ministrations, and that the doctrines of the church should be taught with this view, and for this end. In teaching true doctrine, it is not necessary to bring to view that which is false, except perhaps sometimes remotely. But, if the preacher is continually presenting to his hearers the false doctrines of a consummated church, he is like one who is pointing to "that city which spiritually is called Sodom and Egypt, where also our Lord was crucified," instead of leading his flock to the New Jerusalem, descending from God out of heaven. Such a preacher would seem to be in danger of becoming a mere controversialist, — of descending from the mountain to the plain, — and of being one of those who "only teach," without leading to "goodness of life." In order to guard against this danger, the efforts of the preacher, as it seems to us, should not be mainly and primarily to confound his adversaries, nor yet to make proselytes; but to feed his own flock, and thus to edify and build up the church itself.

We have been led to these observations by noticing some remarks on the subject in the London "Newchurchman."

The following extract is from a notice of Rev. O. Prescott Hiller's "Practical Sermons," in the November number of that work. After speaking of the character of the preaching in the Old Church, the writer proceeds: —

"While all this is true of Old-Church sermons, it is, in some degree, true also of New-Church sermons. *We* have, indeed, a faith about which we can be earnest; because, in having rational perception of its truth, we can be sincere. It is not restrained like that narrow gospel, whose first, last, and only cry is 'Believe!' but the faith of the New Church holds the universe of spirit and of nature in tribute, and, from the grass by the wayside to the stars in their courses, can evoke illustrations to confirm and sustain its teachings. But environed as we are by the Old Church and its traditions, bred in its fashions, subdued by its conventionalities, it will possibly require some generations to pass away ere we are emancipated from its influence, and the New Church, finding its freedom, begins to develop its own peculiar forms after the similitude of its own spirit.

"The preaching in the New Church is very much formed after the fashion of the Old. It is true, the doctrine is diverse; yet it follows the Old in confining itself too much to doctrinal abstractions, and to the scholastic forms of theology, which, although perfectly in place in treatises on divinity, are such as common human nature, the ordinary run of men and women, can never heartily appreciate, or derive spiritual sustenance from. What the church wants is, less doctrinal and controversial preaching, and more practical. What, for instance, do I care for a sermon which proves the doctrine of salvation by faith alone, or the tri-personality of God, false doctrines? I have long ago abjured these doctrines; I deny them with my whole soul; and it is weariness to my life to hear them spoken about and refuted again and again. Such sermons do me no good: they only induce irritation, and set me longing after Boston, where there is the largest New-Church society in the world, and where, I hear, no controversial sermons are preached, but only such ministrations as tend to the growth of the spiritual life of the members of the society. Sometimes, in expressing my impatience with such sermons, I am told to consider the state of strangers, and that controversial sermons tend to their conversion, and manifest to them the error of their thoughts. Whilst deprecating the necessity that I should be fed with the husks of controversy where I go to receive the truths of God's holy Word, I much question whether strangers are at all influenced for good by disquisitions on their *presumed* errors. It most frequently raises in them a combative spirit, puts them on the defensive, and leads to a confirmation of what was possibly before only an unheeded item in the memory; whilst, on the other hand, had they heard a simple practical sermon, enforcing love to

the Lord and to the neighbor, and truthfulness in all dealings with him, the heart would be touched, and a sentiment of loving respect induced; compared with which, the feeling excited by even a triumphantly argued controversial and doctrinal discourse is as nothing in lasting effect.

"The Rev. O. Prescott Hiller's volume of 'Practical Sermons' contains specimens of a style of preaching I should like to see more common in the New Church. Practical sermons, if delivered with good taste, are what we cannot but listen to, because they so closely concern us personally. A hearer who may feel uninterested in a controversial or metaphysical discourse, dealing with abstractions about which he cares little or nothing, grows awake and attentive when the preacher speaks of those things which closely concern his daily life and business."

The article, from which the above extract was taken, called forth the following judicious remarks from a correspondent, which appear in the December number of the same work:—

"Dear Sir, — I was glad to see your remarks, in the November No. of the 'Newchurchman,' on the subject of practical preaching. I agree with you in thinking that there is too much of mere doctrinal and controversial preaching. Ministers in the New Church are too apt to forget their own people, and preach for the ears of strangers; and thus, in your expressive language, feed their flock 'with the husks of controversy,' when they are needing the bread of life. A New-Church pastor should consider that his first duty is to instruct and spiritualize his own people, young and old, — to feed the sheep and lambs intrusted to his care. When he is composing a sermon, these principally should be before his mind. He should be thinking, 'What, now, can I say, that will benefit the hundred or two hundred hearers, of my own society, whom the Lord has appointed me to instruct? What new treasures from the internal sense of the Word can I bring forth to them; thus elevating their minds, spiritualizing their thoughts, and helping them to think in consort with angels? (for such, we are told, is an effect of understanding the internal sense, provided a pure affection be conjoined with it.) Or, again, what evils can I point out to them, to be carefully shunned as sins against God, — what bad habits to be resisted, what temptations to be overcome, what evil thoughts to be put away, so that my people may go away refreshed and strengthened, fortified against the daily and hourly assaults of temptations from within, and the unhallowed allurements of the world without? Or, in the last place, how can I, in the most interesting and impressive manner, hold up to them the true end of their existence, picture to them the heaven for which they were created, set before their minds the glorious inducements which the New-Church doctrine

presents for manfully combating with our evils, patiently submitting to trials and temptations, and so treading steadily the 'strait and narrow way that leads to life eternal'?

"This seems to me the first duty of the preacher, thus to provide for the spiritual welfare of his own flock; and this view would, I am sure, be found very cheering and animating to the preacher himself. Instead of looking round the church to see what strangers are present whom he may have a chance of converting, and feeling disappointed at seeing perhaps few or none, he would say to himself, 'Here are heads of families, whom I can instruct and delight by setting forth some brilliant lights from the spiritual sense of the divine Word; here are young men, whom I can arm against the temptations of the world, whose good resolutions I can confirm, whose views of life I can purify and elevate: or, here are old persons, whose steps are declining to the grave, whom I can cheer in their descent, by picturing the bright land that lies beyond.' These considerations would assure him that his hour would be most usefully and profitably spent, though there were not a stranger in the house, and though his congregation itself were even exceedingly small. If you but consider it, it is a great and lofty work to aid even ten immortal souls, or one, on their heavenward path, much more a hundred.

"And now, in regard to strangers: I believe that, after all, this course would be the most effective in reaching them also, and bringing them at length into the church. The Lord bid his disciples cast their net on the *right* side of the ship, and they should catch a multitude (see John xxi. 6); 'by which,' says Swedenborg, is signified 'that they should *teach the good of life*, and that they would thus convert the Gentiles to the church.' Every person, who has any good in his heart at all, likes to hear the good of life taught, and will be thankful to the preacher who will point out to him, in a clear and distinct manner, how he can overcome temptation or perform his duties better; how he is to bear up against the trials of life; how he can get to heaven. He will be pleased with such a sermon, and will come again, and bring a friend or two with him; and, by and by, he will begin to wish to read the writings of a church, the doctrines of which he finds so instructive and practical; and thus, little by little, he will become initiated into the doctrines, and become a member. This is the legitimate way for the church to increase: the members then come in by the right door, — that of charity and good of life. But, on the other hand, if a stranger comes in, and, in the very first sermon, hears the doctrine he has been brought up in, and which he has been taught to revere as holy, assaulted and exposed, no matter with how much ability or how much truth, he goes away disgusted, and has no wish to enter the place again.

"And these views are borne out by facts. Those societies in the New Church will be found to be the most flourishing and steadily

increasing, not where there is a constant lecturing and advertising, and publishing lists of attractive subjects to draw the curious; but where the good of life is quietly preached; where minister and members are seen to be inspired with the love of good; intelligent and useful members of society humbly seeking to improve and regenerate their own spirits rather than to proselytize strangers; and thus endeavoring to fulfil the command, 'Let your light so shine before men, that they may see your *good works*, and glorify your Father which is in heaven.' ALPHA."

"MODERN MYSTERIES EXPLAINED AND EXPOSED." By Rev. A. Mahan, First President of Cleveland University.

We intended to notice this work before, not on account of its merit, for it seems to us to possess but little of any kind, but on account of its gross and unwarrantable attack on Swedenborg and the New Church.

As for "spiritualism," so termed, we are in no way called upon to uphold or defend it. Our greatest concern is, that the New Church may be in no way mixed with or compromised by it. The two things are as distinct from each other as light is from shade, or as order is from confusion. But we can feel little respect for one who, in his efforts to sweep away "spiritualism," would sweep away *spirituality* at the same time. There is an internal or spiritual, and an external or natural, man; and th re is a spiritual world, which is a present, substantial reality, within the natural. But these are things of which Mr. Mahan does not seem to have the slightest conception. He discovers no capacity for raising his thoughts above the interior forces of nature. He would seem to be, as far as we can judge from his book, one of that class of persons of whom Swedenborg speaks, who, after death, think that they are still living on in this world, and can with difficulty be convinced to the contrary. He insists upon it, that angels must have ideas of time equally with men upon earth. One would suppose that he expected in the future life to see the sun rise and set as usual, and to carry his gold repeater with him.

In speaking of Swedenborg, Mr. Mahan is behind the age. The time was when any person, of some pretensions to learning, might malign this great and good man, and be securely sheltered from opprobrium under cover of the ignorance and prejudice of the community in regard to him; but this time is fast passing away. If Mr. Mahan could not withhold his misrepresentations, from a regard to truth, and to a respectable portion of the community who are not behind their neighbors in point of intelligence and in honest endeavors to lead blameless and useful lives, he might have been taught better, had he known the actual state of things, by a decent regard to his own reputation. Swedenborg is now highly appreciated by the best minds and the most learned men beyond the limits of the New Church. He is every day becoming appreciated more highly, as the character of his works is better known; and the reputation of any man, who treats him as he is treated in this book, cannot be great at the beginning, and must be constantly growing less.

In his chapter on Swedenborg, Mr. Mahan combines the most profound ignorance with the most unblushing assurance. If he has ever read a volume of his works, he shows himself a most unapt scholar. It is a very humble occupation for "the first President of Cleveland University" to retail, second-hand, the stale slanders of Dr. Pond; yet to such low offices does Mr. Mahan lend himself. We may have occasion to refer to the book hereafter, and to speak more particularly of some parts of it.

HINTS FOR HUSBANDS.

[The sound, practical good sense, and the correct sentiment, pervading the following article, induce us to transfer it to our columns from those of a country newspaper.]

THERE is an article afloat in the papers, entitled "Golden Rules for Wives," which enjoins upon the ladies a rather abject submission to their husbands' wills and whims. Iron rules, not golden ones, we should call them. But the art of living together in harmony is a very difficult one; and, instead

of confuting the positions of the author of the rules aforesaid, we offer the following as the substance of what a wife likes in a husband: —

Fidelity is her heart's first and most just demand. The act of infidelity a true wife cannot forgive: it rudely breaks the tie that bound her heart to his; and that tie can nevermore exist.

The first place in her husband's affections no true wife can learn to do without. When she loses that, she has lost her husband; she is a widow; and has to endure the pangs of bereavement, intensified by the presence of what she no longer possesses. There is a *living mummy* in the house, reminding her of her loss in the most painful manner.

A woman likes her husband to excel in those qualities which distinguish the masculine from the feminine being, such as strength, courage, fortitude, and judgment. She wants her husband to be wholly a *man*. She cannot entirely love one whom she cannot entirely respect, believe in, and rely upon.

A wife dearly likes to have her husband stand high in the regard of the community in which they reside. She likes to be thought by her own sex a fortunate woman in having such a husband as she has. She has a taste for the respectable, and desires to have a good-looking front-door, and to keep up a good appearance generally. Some wives, it is said, carry this too far; and some husbands, we know, are wonderfully complaisant in yielding to the front-door ambition of their wives. But a good husband will like to gratify his wife in this respect, as far as he can without sacrificing more important objects.

Perfect sincerity a wife expects, or at least has a right to expect, from her husband. She desires to know the *real state of the case*, however it may be concealed from the world. It wrings her heart and wounds her pride to discover that her husband has not wholly confided in her. A man may profitably consult his wife on almost any project; it is due to her that he should do so; and she is glad to be so consulted.

Above most other things, a wife claims from her husband appreciation. The great majority of wives lead lives of severe and anxious toil. With unimaginable anguish, and

peril to their own lives, they become mothers. Their children require incessant care. "Only the eye of God watches like a mother's," says Fanny Fern in that chapter of "Ruth Hall" which depicts with such power and truth a mother's agonizing anxieties. And, besides her maternal cares, a wife is the queen regent of a household kingdom. She has to think and plan and work for everybody. If, in all her labors and cares, she feels that she has her husband's sympathy and gratitude; if he helps her where a man can help a woman; if he notices her efforts, applauds her skill, and allows for her deficiencies, — all is well. But to endure all this, and yet meet with no appreciating word or glance or act from him for whom and whose she toils and bears, is very bitter.

A wife likes her husband to show her all due respect in the presence of others: she cannot *endure* to be reproved or criticized by him when others can hear it. Indeed, it is most wrong in a husband thus to put his wife to shame; and we cannot help secretly admiring the spirit of that French woman, who, when her husband had so wronged her, refused ever again to utter a word, and for twenty years lived in the house a dumb woman. We admire her spirit, though not her mode of manifesting it. Husbands owe the most profound respect to their wives; for their wives are the mothers of their children. No man has the slightest claim to the character of a gentleman, who is not more scrupulously polite to his wife than to any other woman. We refer here to the *essentials* of politeness, not to its forms: we mean kindness and justice in little things.

A wife likes her husband to be *considerate*. Unexpected kindnesses and unsolicited favors touch her heart. She appreciates the softened tread when she is sick; she enjoys the gift when brought from a distance; and every thing which proves to her that her husband *thinks* of her comfort and her good.

Husbands, reflect upon these things. Your wife has confided her happiness to you. You can make her life proudly happy, if you are kind and wise; you can make it unspeakably wretched, if you are ignoble and short-sighted. Let the contest between husbands and wives be this: *Which shall do most for the happiness of the other.*

SIGNS OF THE TIMES.

SWEDENBORG: A Biography and an Exposition. By EDWIN PAXTON HOOD. London, 1854: 16mo, pp. 430.

NO. V.

Was Swedenborg an Impostor?

UPON this subject Mr. Hood speaks as follows: —

"And, therefore, you have no evidence for your charge of imposture. What could he gain by imposture? What did he lose by devotion to the doctrines so vital to him? He stood high in favor in his own and other lands: he was the friend and companion of the monarchs of his country. Unquestionably, he had practical ability sufficient to elevate him to any position of power and importance in the land of his birth. He was associated with the government of his country: stretching out his hand, he might have grasped office and emolument. Foreign princes, we have said, favored him too. He abandoned all; he abandoned office, money, noble friends. Did he procure fame? No; but notoriety. Did he procure followers? He did not seek them; but quietly allowed his books to work their way. Here was an impostor who retired from court to obscurity, resigned all, and did not even seek to obtain any thing that even detraction could call an equivalent.

"Can the reader be content to know nothing of this man? Can he be content any longer to know him only dimly and in shadow? Not that we may hope at all nearly to comprehend him. He was a Titan, and must take his place among the very highest and widest minds of our world." . . .

INTELLIGENCE AND MISCELLANY.

NEWS FROM MICHIGAN.

WE have been kindly favored with the following items of news from this State. Rev. Mr. Fox, of Detroit, goes regularly to Jackson, and lectures on the doctrines of the New Church every other Tuesday evening: he then proceeds to Kalamazoo, where he lectures on the following (Wednesday) evening. Jackson is a town of considerable importance in the southern interior of the State, on the railroad from Detroit to Chicago. It contains the State Prison, and, we believe, some other public buildings. There has been a small society in this place for several years, and the prospect seems good here. Their place of meeting, for the present, is a small hall over a store, very handsomely fitted up for their use; and, in an adjoining room, they are about establishing a New-Church library, which will be open to the public. They are, however, in the expectation of building a New-Church temple or edifice next summer. Dr. Merriman, who resides here, has contributed two thou-

sand dollars for this object; Mr. A. Root has given a lot of land, worth five hundred dollars; and others have subscribed liberally. They want a minister, and speak very confidently of their ability to give one a good support.

Our readers will recollect that we stated, in a previous number, that the New-Church society in Detroit had purchased a church, of good dimensions and well built, and had begun to use it for their worship. We now learn that they have hitherto used it only in the afternoon; but they have, at length, come into full possession, and have public worship in it on the sabbath, both morning and evening.

We understand that Dr. Merriman, in addition to the two thousand dollars contributed by him towards building a church in Jackson, has given one thousand dollars to the American Swedenborg Printing and Publishing Society, and one thousand dollars to the Urbana University. We regret to hear of the failure of the health of the donor.

REV. T. WORCESTER'S SERMON ON BINDING AND LOOSING.

A WRITER on the subject, "Is the church of the New Jerusalem a visible body?" over the signature, "B. F. B.," after quoting four short sentences, and parts of three others, interspersed with comments of his own, from a sermon, by Rev. Thomas Worcester, from Matt. xviii. 18, thus concludes the paragraph: —

"How different from all this is the explication of the same text given by the Lord's chosen servant! — 'They,' says Swedenborg, 'who are separated from the true doctrine of the church, persuade themselves that such power was given by the Lord to Peter, and also to the rest of the disciples: hence that *infernal heresy*, that it is in human power to let into heaven, and to exclude from heaven, whomsoever it pleases; when yet, *according to the true doctrine* of the church, which is also the internal of the Word, *that power belongs to the Lord alone*. Every one who thinks from sound reason may see and conceive that *man cannot loose one sin*,' (then how can a number of men do it?) 'inasmuch as sin is not loosed, except by the formation of a new life; that is, by regeneration from the Lord.'" A. C. 9410.

The intelligent Newchurchman need only read the whole sermon to see that its teachings are in perfect accordance with the above extract from Swedenborg, and with the doctrines of the New Church throughout; and to give our readers the opportunity of judging for themselves, and of perusing or re-perusing a very instructive discourse, we propose to insert it in our next number. The sermon has been already twice printed in the Magazine, the last time in June, 1843, with the following remarks by the late editor. We regret that a similar occasion should occur for printing it again; and the more so, as "B. F. B." quotes from the reprint, and should have been warned by the editorial remarks not to repeat the same error. These remarks are as follows: —

"The following sermon was printed in the Magazine of March, 1833, soon after it was written and preached. Of course, it will be new to a portion only of our readers; but we trust that it will prove acceptable to all. There is, however, at the present time, a special reason for reprinting this discourse, arising from the fact that its meaning has been greatly misunderstood and misrepresented, and even its language misquoted. It is also evident that a few brief extracts must be insufficient to present distinctly the doctrine of the discourse; which, however, will be found to be very clearly and forcibly stated when the whole is taken together, and to be in entire agreement with the teachings of Swedenborg and the light of the New Jerusalem."

LETTER FROM DR. TAFEL.

[Our readers will be pleased to observe, by the following letter, that they may expect regular communications from Dr. Tafel. We doubt not they will prove highly interesting and instructive.]

TUBINGEN, Oct. 28, 1855.

MY VERY DEAR SIR, — Our dear brother, Joseph Andrews, who has twice visited me here, wrote me, the 24th September, as a member of the

Committee of Foreign Correspondence, and said, amongst other interesting things, "The editors of the 'New-Jerusalem Magazine' are desirous of having you become a regular monthly correspondent for that periodical; and I am authorized to request such communications as you can furnish monthly upon the state of the New Church in Germany, and any matter that may seem to you interesting to the receivers here. . . . If you can favor the Magazine in this way, please mail your letters at such times as will be likely to reach Boston not later than the 20th day of each month, directed to Sampson Reed, Esq., Boston, Mass."

This I will do with the greatest pleasure, as it will bring me in nearer connection with the author of the "Observations on the Growth of the Mind," the "Correspondences for Children," &c., which he once kindly presented to me.

As the Lord only knows the inmost states of the church, and as we are not in the world of causes, but still in that of effects, I can only speak on external symptoms even concerning our number, which seems to be still small, if we judge from those we know, and from the sale of the books. There are but a few in any one place; and the places, in general, are at a great distance from each other. The sale of the books has never been, so far as I remember, so small as in the past year, as the booksellers, who have the commission of my books for the whole world, had to pay me nothing for the sale of books; amongst which are many voluminous ones, as the "Arcana," the "Adversaria," the "Diarium," &c.: but, after having deducted their commission and the amount of the few books I purchased, I had to pay them about three dollars. Nevertheless, many books are sold every year; and therefore there must be an increase in number, especially if we consider the great pecuniary distress by which many are hindered from purchasing New-Church books, or more than they have. A great hinderance also is the want of religious liberty. In 1848–49, we had all we could wish; and New-Church societies were established at Wismar and at Vienna, but were afterwards dissolved by the power of the governments. One cause of our small number is also the misrepresentation of our doctrines, and even of the principles of doctrine, not only by our adversaries, but also by our false friends. The adversaries do not cease to represent our principle as a fanatical one; viz., as setting forth new *immediate* revelations besides the Holy Scriptures, — a third Testament. It has been in vain to show them, by many passages from the writings of Emanuel Swedenborg, that it is against the Lord's warnings (in Matt. xxiv. 23–26), and against the eternal laws of Divine Providence, to teach still immediately, or by spirits; but only mediately, by the Holy Scriptures, in illustration. They insist that his doctrine is essentially a new Word of God, and founded on instruction by spirits, although he has protested against this statement in the most solemn manner, (D. P. 134–36), and has showed that his experiences made in the other world, and even the spiritual sense, are only confirmatory and explanatory of the doctrine drawn from the literal sense of the Word, according to the law established in the "Doctrine of the New Jerusalem respecting the Sacred Scriptures," 53–96. They have been, in a great measure, confirmed by the bad writings of our false friends, who have published, and still disseminate, false immediate revelations, although in direct opposition to the writings of Emanuel Swedenborg, who, as they say, has too much generalized his principles. Those writings are the more pernicious to the New Church, as they are mingled with those of Emanuel Swedenborg, and supported by many seducing appearances. One messenger of this false way died in 1846: but his many writings, and their spirit, are still there; and he has left followers, and the pretended female seer, whose intimate friend is now at New York, after having seduced some in this country, and perhaps in Switzerland. Such opposite revelations must lead to unbelief, and even to insanity; and the first promoter of them became a madman before his death.

Such false principles and doctrines must become a hinderance to increase in knowledge and in good life with many, and what is connected with it in sympathy with the New-Church societies

in America and England. Indeed, they already declared, about twenty years ago, in a letter written, if I remember rightly, to the late Mr. Chauvenet, and published in one of your periodicals, that they are distinguished from the New-Church societies by the doctrine, that we must not begin with the truth, but with good; and when I was at Herisau, in Switzerland, in October, 1854, I was sorry to hear that a missionary preacher, whom I supposed to be somewhat healed from those falsities, was still preaching them, and expressing them even in a letter which was communicated to me, together with his assaults against the New-Church societies which he knows not. But, at the same time, I was much delighted by the assembled receivers, who well understood, that truth, and faith in the truth, are first in time, whilst good and charity are first in end; and that good without truth is not essentially good; and that the Lord cannot immediately flow into the will of fallen creatures, whose will is perverted, but only into their understanding by the truth; and that, even in the oldest church, light was there before warmth. The truth found full and intimate reception with them, and I felt that the Lord was with us; and again also in the present year, Sept. 27.

Dr. K., at Lund, had written to me that he had a visit from Lady d'Ehrenberg, the widow of a celebrated governor of Western Gothland, and intendant of justice over the other governors, who, since her husband's death, has written many books (without her name) for the New Church, to ask him if he thought I would travel to Paris, to be present at the Evangelical Alliance; which seemed not probable to him: but he invited me to write to madame to Paris; which I did, and received from her a letter, in which she earnestly invited me, and all the receivers who can do it, to be present at that assembly, in which are to be expected many who would receive the true doctrine if brought near to them, but who, otherwise, will be more and more confirmed in the false doctrines and doings of the old church. I found that the Confession of Faith of this French branch of the evangelical covenant was much more simple, consisting of scriptural words: wherefore we could be members. But, as I was hindered from travelling there, I sent to them a French address on the subject, which was put on the "order of the day" for Sept. 1, — viz., "The Hinderances of Evangelization;" which address was afterwards translated by Madame d'Ehrenberg into Swedish, to be published in one of her pamphlets, because it is uncertain whether it was read and taken to heart by the assembly. As it had a tendency to prepare the way for the reception of the New-Church truths, it will perhaps be good to communicate it to you in my next, in the French original, if you permit it. Madame d'Ehrenberg set out immediately before that day for Tubingen, where she remained till Sept. 12, to study especially your New-Church periodicals; after which we joined, at Stutgard, a New-Church lady from Berne, with whom we travelled to Berne, where we had eight pleasant days of conversation and discourses, also of labors for the New Church, and were so happy as to see, during our residence, the number of receivers increased. In the evening, we were assembled in the house of Madame de Manuel, the widow of a Neapolitan major, whose whole family is devoted to the New Church; also her eldest son, officer of the King of Naples, at Palermo; her sister; and six other ladies. One lady came from Neufchatel, a correspondent of Mr. Le Boys des Guays; also Mr. Franz Schnyder, a manufacturer at Biel; and the old Mr. Zangy, from Gondiswyl. According to Mr. Schnyder's wishes, I visited his parents, at Wädenswyl, Sept. 28, who had already read "Heaven and Hell" with approbation. On the 26th, I made the personal acquaintance of three other receivers there, — Mr. Rensch, a manufacturer; his wife; and Madame Pestalozzi. In the evening, I was already at Herisau; and, to occupy the 27th, I took a walk with Mr. Eger to St. Gallen, where I had the pleasure of confirming three receivers in the advance in which I saw them with delight. In the evening, we had a pleasant meeting, full of benediction, at Herisau. On the next evening, Sept. 28, I was again at Stutgard, where I

used the 29th of September to confirm, as far as the Lord would give his assistance, some readers of the books not yet fully in the doctrines. Sept. 30, we had our General Convention; at which also all the said beginners were present during the discourse, including my youngest brother, a lawyer, and member of our Diet.

After my return, I found a letter from Miss E. Fanny Haworth, author of "St. Silvester's Day," &c., who asked me if there were receivers at Stutgard, where she is at present residing. I invited her: she came; and I was much delighted by her questions, her growing interest in the doctrines, and her talents.*

Mr. Schnyder proposed to me to send to him, as a commissioner, three copies of each of the larger German books, and six of the minor ones; and to employ also the old Mr. Zangy, as a colporter of the books. Indeed, the books are our missionaries; and we must take care, first of all, to have true translations of all the works of Emanuel Swedenborg: wherefore, with the assistance received from America and England, I have already published, in the past and the present year, a new translation of "Heaven and Hell," a third volume of the German "Arcana Cœlestia," the "Brief Exposition of the Doctrine of the New Church," and the first volume of the work itself, to which it is the precursor,—viz., the "True Christian Religion;" the continuation of which, as well as of the "Arcana Cœlestia," will now follow. In the next week, will leave the press my open answer, or address, to Dr. Schleiden, Professor of Botany at the University of Jena, who has declared Emanuel Swedendorg to be a madman.

As to the Latin editions and reprints, there has appeared the last volume of the "Adversaria;" viz., Part I. vol. 6; of which work, Parts II.-IV., together with the index thereof, and at the same time the "Diarium" (vols. 1, 2), appeared in former years; and afterwards the "Sapientia Angelica de Divina Providentia," the original of which was very scarce. At present, I have the intention to publish, if possible, a reprint of the "Vera Christiana Religio;" which principal work should be sent by the New Church to the universities and learned notables. I wished, therefore, to know, soon, how many copies of it should be sent to the United States.

One of the most pernicious misrepresentations of our adversaries was that the Lord's humanity was an evanishing one; consequently Emanuel Swedenborg was a Doketist, because he says that the Lord must put off what he had from his mother: from which they could derive that something of the substance of the Lord's humanity was dissipated; although the same expressions are also used, in an ethical meaning, of our old man, which must be put off, and the new man put on, without any loss of our substance. That only the infirmities are to be understood, we might conclude already, from the often-repeated sayings of Emanuel Swedenborg, that the Lord did glorify all his human nature, and left nothing in the grave, but took all he had with himself into the heavens, or above the heavens, and rose quite otherwise than any man rises. But the most striking and proving passage, which excludes all other interpretation, seems to me to be A. C. 1815, where we read, "The external which he received from the mother was to be *united* to the Divinity, or Jehovah, and this by temptations and victories." Now, it is clear that what was to be united could by no means be dissipated, but only purified.

As a curiosity, I can communicate to you that Madame d'Ehrenberg told me that she attended, at London, at a session with a clairvoyante, who was mesmerized by a Newchurchman, and ordered by him to pay a visit to Emanuel Swedenborg; during which she saw a wonderful garden, a magnificant palace, and him, and his wife, the greatest beauty, in splendid garments.*

* I found at my return also another letter from an English governess, who was long placed as such in England, and who now wishes to receive such a place in a New-Church family; and, if not as governess, even in a meaner situation. At present, she (Miss Anne Baskerville) is at Aurich, in Hanover.

* We have no reason to doubt that what is reported of Swedenborg by the clairvoyante, in regard to his state in paradise, may be substantially true of him; but we place no reliance on the report itself, and regret that any professed Newchurchman should resort to such measures.—Eds. N. J. M.

She was most kindly received, and was made to ask him, amongst other things, whether the Lord had a loss of any thing; which he denied, but said he took all he had with him. She asked if he (Emanuel Swedenborg) had had other visits from the natural world. He replied, Only two, — one from Sweden, and one from France, adding that he never came nor comes if requested. If this be true, all the pretended visits of Emanuel Swedenborg of which we have heard were not of him. He was also requested to give a proof that he was really Emanuel Swedenborg, and not another; and he gave one, by which the clairvoyante was much frightened. Madame d'Ehrenberg presented me her book, "Nagra bref från England, 1852–53: Upsala, Wahlström, & Co.," in which the story is inserted, p. 130–147.

I remain, with the greatest esteem,
Yours affectionately,
EMANUEL TAFEL.

SOCIAL MEETINGS OF THE BOSTON SOCIETY OF THE NEW JERUSALEM.

[We intended to have given the following notice of the Social Meetings in Boston an earlier insertion. The attendance at these meetings of New-Church friends from other places gives them additional interest.]

THE Social Meetings of the Boston Society of the New Jerusalem will be held in the Vestry of the New-Jerusalem Church, on the following Thursday evenings, at seven o'clock: —

1855, Nov. 22, Lecture by Theophilus Parsons; Dec. 13, Concert; Dec. 27, Lecture by J. W. Jenks. 1856, Jan. 3, Lecture by Wm. J. Parsons; Jan. 17, Social Meeting; Jan. 31, Lecture by James Mills; Feb. 14, Lecture by James Reed; Feb. 28, Concert; March 13, Lecture by Edwin H. Abbot; March 27, Social Meeting.

All persons interested in the doctrines of the New Church are invited to attend.

OTIS CLAPP,
D. L. WEBSTER,
CHARLES MARSH,
GEORGE CUTLER,
JAMES SHEPHERD,
} Committee.

TRAVELS IN EGYPT AND THE HOLY LAND.

[We present to our readers, in the present number, a few pages of a journal of recent travels in the countries where most of the events recorded in the Bible took place. This journal has been most kindly loaned to us for this purpose; and we shall probably continue to insert a few pages of it in each number for some time to come. The author, Edward S. Philbrick, Esq., of Brookline, Mass., is a gentleman of liberal education, who has shown himself to be a very close observer, and highly accurate, as well as graphic, in his descriptions. These travels cannot fail to be highly interesting, since the countries themselves, and the condition and manners of society therein, are in many respects nearly the same now as when the Scripture narratives were written. — EDS. N. J. M.]

ALEXANDRIA, Nov. 25, 1854.

WE left Malta on the 20th. It was a lovely evening as we weighed anchor and steamed out over the glassy sea. The boisterous winds, that had thus far rendered our voyage so uncomfortable, had now all vanished, without leaving any traces of their restless career, save now and then a long, rolling swell that had not quite died away. Looking back, we saw the sun set behind the island in a golden flood, which annihilated what little distinction had before existed between the color of the houses and that of the rocks on which they stood. Indeed, as the town slowly sank below the horizon in the twilight, one could easily imagine that it was carved from the ledges of yellow limestone of which the island is composed.

But town and island were soon lost to view, and nothing remained but the clear blue sea. The color of the water in the eastern parts of the Mediterranean is almost as bright a blue as that of the Italian and Swiss lakes. We gazed over the railing in admiration at its transparent depths, and could hardly convince ourselves that there was not some coloring matter in it, so intense is the shade. Still later, we gazed long and intently at another of its beauties, — the phosphorescent glow sent forth from the waves as they were dashed back from the bows of the vessel. The

water in our wake seemed all in a blaze with a flashing, fitful light, of that strange, unearthly hue often seen in the coruscations of the Aurora Borealis; while innumerable bright points shone out here and there, as large as our fireflies. All this light is, they say, the voluntary glimmering of insects. How fertile, then, is the seemingly barren ocean, if every stroke of our paddle-wheels, in our random course across its surface, brings to light such countless millions of its sleeping inhabitants, thus for the first time rendered visible to mortal eyes!

Our number of passengers was considerably increased at Malta; so that the first, second, and third class cabins were uncomfortably crowded. And this was not all. A good portion of the deck-room, usually devoted to promenaders and convalescent ladies, was occupied by fifteen wild Arabs from Africa, of every variety of age and degree of ugliness. They were the first of the race I had ever seen, and gave us no very agreeable impressions of the people among whom we are about to spend several months. They looked the very picture of misery and destitution. Their scanty clothing was of robes of coarse cotton, as dark and rough as the material we use for meal-bags. The women wore woollen blankets, once white perhaps, but now of the same meal-bag color, which they wrapped about their persons, carefully saving a fold to conceal their faces, but allowing only small provision for the lower extremities. The children were nearly as Nature made them, with the addition of a large amount of dirt, which was purely artificial: they were quite shy, always trying to hide under some of the spare folds or corners of their mothers' blankets when noticed. They brought all their food with them, consisting of hard brown bread and dried dates, packed in goatskins, which served them for pillows to support their heads as they lay on the bare deck. They seem to be quiet, good-humored people, quite unobtrusive, generally spending all their time, night and day, lying in a heap near the smoke-pipe; for even the men are very poor sailors, not daring to walk about at all, except in the smoothest weather. They had their turn of sea-sickness, with all the rest of us, during the first few days after leaving Marseilles; but they seemed to enjoy the last part of the voyage in that quiet way in which pigs may be supposed to enjoy basking in the sunshine on a fine morning. Only once did we ever see their equanimity ruffled. It was one afternoon, in the Gulf of Lyons, when the wind had lulled, after a good fresh breeze, and a few of our convalescent fellow-passengers from below had summoned sufficient courage to take the fresh air on the quarter-deck. The sea was still uneasy; and those among us who were not experienced sailors thought it advisable to hold fast to a railing. The Arabs showed no signs of animation: they seemed to have sunk into that blissful state of stupor and indifference to all outward objects which succeeds the more active stages of sea-sickness, and presented to view a huge, unshapely pile of meal-bags, with here and there a limb protruding to the air. The convalescents from below were mostly seated on settees or propped up by cushions on the deck, each trying his best to look in perfect health, while their pale faces betrayed the uncertainty of their digestive functions. Suddenly there came one of those unlooked-for and most-unwished-for waves, which are sometimes met with among their more quiet fellows, which seem to be a relic of some old dead storm, rolling about as if to defeat all the rising hopes of the convalescent, and clear the decks of all who have presumed too much upon the good will of Father Neptune. It broke over our bows, and sent its spray quite aft to the quarter-deck, deluging cushions, tarpaulins, and meal-bags, without discrimination, and convincing many hopeful patients that this was no place for *them*. But this was not all. The deck was suddenly tilted up at such an angle, that the pile of meal-bags could no longer hold their ground: the whole encampment, old and young, went sliding across the deck in a twinkling, and were only stopped by the settee and the cushions with their burthens. Such a sudden development of life in an inert mass was most amusing; and a spectator could not help laughing to see the bare brown arms grasping at rolling babies; while goatskin pillows of dried dates,

piles of brown bread, and nameless utensils of crockery, went sliding and pitching about against the unlucky convalescents and their cushions. All the Moslem equanimity was gone now. The men swore in deep gutturals, the women snarled, and the babies set up a private Bedlam on their own account, in that language which is common to all families of the human race before age brings a confusion of tongues. Of course, the deck was soon cleared of all those who had occupied the cushions and settees. If the sprinkling had been insufficient, none were found so bold as to risk another avalanche of *meal-bags*, with the heterogeneous mass that came sliding along with them. The captain was appealed to, however, to guard against the repetition of such an accident; while the poor Arabs, as they gathered themselves under their rags after the first fright was over, seemed to have had the worst part of the affair.

Since we left Malta, the climate has been oppressively hot to us Northerners. The thermometer has risen to the neighborhood of 80° every day, and has hardly sunk to 60° during the night. As our cabin was quite crowded and close, I preferred spending the nights in the fresh air; and slept on deck, with a shawl under my head for a pillow, and the glorious canopy of stars above.

The fourth day brought us to port; and we are now safe in an English hotel. The low, sandy coast of Africa came in sight yesterday morning, with its long line of windmills, that stretch their arms to the sky, and the lighthouse and Pompey's Pillar in their midst. Another half-hour brought us to our anchorage in front of the city of Alexander, where we were at once plunged into a scene that convinced us that we had left behind all the civilization and order of the West. I once thought that the landing from a steamer at Naples was the highest point to which a hubbub could attain without a breach of the peace; but the Neapolitans seem scarcely to have begun to practise the art of hubbub-making, when compared with the more noisy crowd met with in the harbors of the Levant. No sooner had the port physician pronounced our ship free from infection than we were boarded by a nondescript medley of all nations and colors, accosting us in eight or ten different languages, and crowding the decks to such a degree that it was quite impossible to stir, except with the heavings of the crowd. Where they all came from we never could tell: they seemed to alight in all directions like flies. We were pulled this way and that; cards and beards were thrust in our faces, and our carpet-bags wrenched from our hands by main force. There was a terrible strife among the runners of the several hotels, and among those of the same hotel, as to which should have the honor of capturing us and our baggage. We were surrounded by a whirlwind of tarbooshes, Turkish jackets, and Albanian frocks. Shaven-headed Arabs and grisly Jews punched us in the ribs, till we finally surrendered out of sheer exhaustion, and gave all our goods and chattels, including ourselves of course, to the safe keeping of a one-eyed Egyptian, in flowing trousers and blue jacket, from whom we took a card by way of *security*. Once surrendered, we were left to enjoy a comparative degree of peace, and wedged our way along through the crowd to the ladder, by which we escaped into a boat, with the assistance of the one-eyed blue-jacket, who now became our body-guard.

[To be continued.]

OBITUARY.

Died in Boston, Oct. 27, 1855, Miss Susannah H. Foster, aged sixty-four.

Few private lives afford more copious and rich materials for an obituary notice than that of Miss Foster. And yet it seems a needless labor to prepare one; for the effort is accompanied with a pervading feeling that all that can be said is already known to every reader. There can be no members of the Boston Society, of any long standing, and but a few of those societies whose members have been accustomed to associate with the Boston Society, to whom the person and character of Miss Foster are not familiar; and nothing need be said to enhance the appreciation of her acquaintance and friendship by those who had them. Still, it may be useful to state some facts, and to delineate

some traits of character, for the use and emulation of a circle wider than that of her personal acquaintances.

The subject of this notice, an elder sister, and their brother, were receivers of the heavenly doctrines before the period of the organization of the Boston Society, in August, 1818. They were not, however, of the original twelve who constituted the society at first; but they became members of it in a very short time afterwards. She has, therefore, always held the position of one of the earliest members; and her influence has been felt in the society during the whole period of its history. And not only is this regarded as true, that her influence has been thus felt during all that long period, but it has also been felt and appreciated by every individual member of the society, with very few exceptions. Her lively, social feelings; her ready conversational powers; and her great facility of accommodating her state and conversation to the wants, tastes, and capacities of others, — rendered her an agreeable and instructive companion to those already in the church, and a peculiarly agreeable and successful medium of advancing novitiates and strangers towards and into the church.

With her, the church always appeared to occupy the first place. She read and studied the works of Swedenborg diligently, and illustrated the heavenly doctrines in her daily life. Of the church herself, her ready sympathies extended to every thing that was of the church in others; and, from this cause, she was often able to give substantial aid to such as were struggling out of darkness into light. It is believed that there are few members of the Boston Society who are not sensible of, and do not thankfully acknowledge, the reception of aid in the New-Church life from their intercourse with the subject of this notice.

At social meetings and other gatherings of the friends of the church, Miss Foster was generally conspicuous for her remembrance of, and her attention to, a class which on such occasions are often liable, and even likely, to be overlooked and neglected; viz., the comparative strangers, and such as, from unacquaintance, or from timidity or a retiring disposition, would be likely to mix but partially, if at all, with the passing current. Many will remember how they have been brought into sympathetic circles on such occasions by her efforts.

In disposition, she was eminently hospitable. In the early days of the Boston Society, her father's house was a model of hospitality; and the receivers of the heavenly doctrines were ever-welcome guests. But circumstances changed. The accidents of the person altered; but the disposition never. For many years past, she and her eldest sister have occupied limited apartments, doing their own household work, and supplying their necessary wants mostly by the work of their needles. Still, the door of their sitting-room has always been ajar, inviting New-Church friends to enter at all times; and, as it was centrally located, the days must have been few and far between, which they spent without visits from more or fewer of their friends.

To crown such a life, the circumstances of her death were most kindly ordered. Several of her relations had been taken away in fits of apoplexy; and it is natural to suppose that her mind was familiarized to regard such an event as not entirely improbable in her own case. On the day of her decease, she was in the enjoyment of usual health till about three o'clock, when she was summoned to her rest in the manner of those natural relatives just mentioned. She seemed at once to lose all consciousness, and lingered about six hours only, in apparent insensibility to pain and distress, while the process that was separating her from the natural world was being accomplished.

Here we dismiss the subject of this notice. To have said less, would not have been satisfactory to those who knew her; to say more, might be profitless to those who did not.

J. H. W.

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